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A

LETTER

Written to the

JEWES

By *Rabbi Moſes Scialitti*

A

JEW of FLORENCE

Baptized *June* 14. 1663.

Declaring the Reaſons of his Converſion, and exhorting them to embrace the CHRISTIAN FAITH.

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Thom. Tanner Bibl

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BRETHREN,

THE grace of God the Father, the love of his only begotten Son, Redeemer of the world, and the influence of the Holy Ghoſt, which hath enlightned my underſtanding, and mollified the hardneſs and obſtinacy of my heart, and brought me to the truth of the Holy Goſpel, and lively Faith in Jeſus Chriſt our bleſſed Saviour. The ſame love, the ſame grace, and the ſame lively Faith in Chriſt I ſo much the more deſire by you, by how much the more I ſee my ſelf come out of darkneſs into light; from lies to the truth, from the dreadful wrath of God, which hangeth over the heads of unbelievers, to the true and eternal enjoyment promiſed to the faithful. אם תאבו ושמעתם טוב הארץ תאכלו ואם תמאנו ומריתם חרב תאכלו *If ye ſhall be willing and obedient, ye ſhall eat of the good of the land, and if ye ſhall refuſe & rebel ye ſhall be devoured with the ſword.* Open therefore the eyes of your underſtanding, my brethren, and imbrace, own, and believe in this Chriſt the true Meſſiah, the true and only Son of the Eternal Father, true God become man, only to ſatisfy his juſtice for mankind, the true cauſe of our ſalvation; and leſt ye ſhould believe, that this reſolution made by me, (through the grace of God and his only Son Jeſus Isa. 1. 19, 20.

Chriſt, whoſe Faith I imbrace) were a meer madneſs or fancy, or a vain reſolution, either out of deſpair, covetouſneſs, ambition, or to procure unto me the favour of ſome great Prince; truly no'tis a meer motive of truth, ſo much the more clear, by how much the ſun is above darkneſs, the light above obſcurity: and I tell you, that I find my ſelf in this Truth ſo ſatisfied, as if I were return'd from death unto life. The which I ſhall prove unto you my Brethren, not only by the Faith which I have in Jeſus Chriſt, not only by the Law of love and life of promiſe, which he hath left unto us, (the which makes manifeſt unto all the world, that it can not be but a divine Law) but ſo purely and ſo clearly I promiſe to demonſtrate it unto you תורה משה by the Law of *Moſes* by the Prophets, and by the words of חכמים of the Rabbies, that I am certain that ye ſhall not be able to forbear confeſsing him, unleſs by the hardneſs of your hearts ye be hindred: pray therefore unto God that he grant ye that which he hath promiſed by the Prophet, והסרותי את לב האבן מבשרכם ונתתי לכם לב בשר וכו ועשיתי אשר בחקי תלכו *And I will take away the ſtony heart out of your fleſh, and I will give to you an heart of fleſh, &c. and cauſe you to walk in my ſtatutes, &c.* to the end that ye may underſtand and apply your ſelves unto the light brought unto you by me with evident reaſons; and I hope in this, my good Chriſt, the true comfort of my ſoul, he will give me his grace that my words may prove effectual in you; for I know ye ſhall not be able to anſwer, neither will ye have any ſtarting hole to ſtep or fly from the arguments which I ſhall alledge unto you, which ſhall be grounded all of them on the תורה of משה the Law of *Moſes*, as aforeſaid, or by Rabinical Texts unto which

Ezek. 36. 26, 27.

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ye give ſo much credit, that ye ſay כל העובר על דברי חבמים חייב מיתה *who ſhall not obſerve their words deſerves death*; let us come then to the point.

The knowledge which from the Prophecies is diſcovered of the coming and Faith of Chriſt would require much time and place to explain them, by reaſon of the difficulty of the matter; therefore we will touch only ſome part (deferring the enlargement to the Book which I am making, of the Exaltation of the Faith of Chriſt in the Religion of the Catholick Church) by the proper place of the Rabbies and Caballiſts: firſt I will prove to you how the תורה of משה *Law of Moſes* was to have an end, and not be eternal; and this I prove unto you out of *Deuteronomy*, נביא מקרבך מאחיך כמוני יקים לך יהוה אלהיך אליו תשמעון *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me, unto him you ſhall hearken.* Tell me Brethren, have not ye that לא קם נביא עוד בישראל כמשה *that there hath not been in* Iſrael *a Prophet like* Moſes; thus then do I frame my argument, God promiſeth that there ſhall be one Prophet (*ſhall riſe up*) an affirmative word as *Moſes* (*like unto me*) there hath not been any of the Prophets of his degree, as the Rabbies ſay in the Talmud. כל הנביאים כלם נתנבאו באספקלריא שאינה מאירה ומשה נתנבא באספקלריא המאירה *All the Prophets have propheſied in a looking-glaſs as in the dark, and* Moſes *hath propheſied in a looking-glaſs as in the light*, ſetting forth the quality of *Moſes*, and that there hath been no Prophet ſo great as he. Then if he hath not been, he was to be, for to keep the Divine promiſe, and who was it? Chriſt, And therefore he ſayes כמני *like to me*; כמני *like to me* in giving Law. As I give you Law, ſo he is to give you Law. and therefore now I

Dan. 18. 11 15.

command you, אליו תשמעון *and to him you shall hearken.* And not only this, but proceeds saying, האיש אשר
Verse 19. לא ישמע אל דברי אשר ידבר בשמי אנכי אדרש מעמו *That whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* Observe, my Hebrew Brethren, that in the keeping of the first Law, the text
Deut. 18. 15. saith ארור אשר לא יקים את דברי התורה הזאת לעשות אותם *Cursed be he who confirmeth not the words of this Law to do them.* And not doing them he lies under a curse, But by this change & new Law, it is not enough to ly under a curse; but the text saith moreover, *I will require it of him* אנכי אדרוש מעמו where ye see clearly proved to any body of understanding, that this change of Law was to be. By your own Rabbies (though amongst Christians it be taken but for a slender authority) I will prove it unto you, by what they say למה נקרא שמו חזיר שסיפו לחזור *because the Hogg is called* חזיר (which is derived from the Verb חזר, which signifies to *return*) *only because its end is to return*; a time is to come that it will be lawful to eat it, O how, according to your selves Brethren, who so much believe the sayings of your Rabbies, hath this Rabbie spoken prophetically, saying, a time will come, that although a Hogg be, by a clear Text of the Sacred Scriptures of the Old
Lev. 11. 9. Testament, not to be eaten, as he saith ואת החזיר וכו מבשרם לא תאכלו *and the Swine*, &c. *of their flesh shall ye not eat*; yet that it will be lawful to eat of it. And what else will it signifie, only that by the coming of our Lord Jesus Christ, the Law is by him renewed, grounded upon the first precept, given by God unto *Noah*,
Gen. 9. 3. which sayes כירק עשב נתתי לכם את כל *Even as the green herb have I given you all things.* All is lawful for ye to eat; the Hogg returned once again unto its former

former condition; that it ſhould be lawful to eat it. Where it is ſeen, that as well by the ſacred Text, as by the ſayings of the Rabbies, his Law was to have a change, and a renewing. The third proof, that not only it was to be changed in corporal things, but alſo in divine and ſpiritual; I will prove it unto you by מדרש *the Rabbies*, when they ſay, שאלו לתורה חוטא מה עונשו אמר להם יביא קרבן ויתכפר שאלו להקבה חוטא מה עונשו אמר להם יעשה תשובה ויתכפר שנא אדם ובהמה תושיע יהוה *They have demanded of the divine Law what deſerveth a ſinner, what puniſhment muſt he have? Anſwer, that he bring a ſacrifice, and he ſhall be pardoned. They have demanded of God himſelf what deſerveth a ſinner, what puniſhment muſt he have? Anſwer, nothing elſe, only repentance, and he ſhall be pardoned, proving of it from the Verſe which* David *ſaid, Man and beaſt ſhall God ſave:* אדם ובהמה תושיע יהוה What elſe can be declared by your Rabbies themſelves, but that a Time was to come, that there ſhould not be any need at all of ſacrifices of beaſts or animals, for the remiſſion of ſins, but only bare repentance, ſince that ſacrifice was nothing elſe but the Figure & Type of the ſacrifice of Chriſt (as I refer to an other place the particular explanation thereof.) It ſufficeth hitherto to have proved unto you by reaſons evident, powerful and clear, that this your (and my former) Law was to be changed. Therefore if it be true (as I proved) that this change muſt be, it cannot be by any other than by this ſecond Law of Charity and Grace, of our Lord Jeſus Chriſt, who is the true Meſſias, and God, and the Son of God, in one and the ſame perſon. But firſt I will prove unto you, the qualities that the Meſſias is to have, that not only he is to be man born of a woman, but God himſelf in eſſence, *Pſalm* 36.

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and his Son by generation; and this with brevity, that I may not be tedious (deferring the full enlargement of the ſame to my next work) that he muſt be God himſelf, I prove it unto you, the Prophet ſaith, ſpeaking of the Meſsias וזה שמו אשר יקראו יהוה צדקנו *And this is his name whereby he ſhall be called, the Lord our Righteouſneſs*, and in another place, וזה אשר יקרא לה יהוה צדקנו *And this is the name wherewith he ſhall be called, the Lord our Righteouſneſs*. Well, ye know, my Heb. Brethren, that this name of Jehovah, that is יהוה Lord, can not be given, nor is it ever given, nor is it found written, but for the proper divine Eſſence (as your Cabaliſts do ſay) *i.e.* the מקור *vein and ſourſe* of all ſacred and divine names; and is called by them שם העצם *a proper name*, and *eſſential name*, and others they call them כנויים *ſurnames* which may be found written with prophane ſignifications, as *Eloim* אלהים which may ſignifie *Idols* or *Judges*, or elſe *Adonai* written in this manner אדני which may be interpreted prophanely for, *my Lords*, but yet when this name is written with this word יהוה *Jehovah*, it cannot be allow'd otherwiſe than Sacred, Holy, and for Divine Eſſence it ſelf. Then if the Meſsiah is called with this title of יהוה *Jehovah*, he muſt be God himſelf, and not an ordinary man. I obſerve alſo, Brethren, that the Prophet *Iſaiah* ſpeaking of the Meſsiah, and of the names by which he is to be called, ſaith ויקרא שמו פלא יועץ אל גבור אבי עד שר שלום *And his name ſhall be called wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.* O grand Titles among the reſt אל גבור *the mighty God*, ſpirituality אל *God*, & Humanity גבור (deriving from the name גבר which ſignifies *Man.*) Obſerve that ye ſhall not find in all the ſacred Scriptures any particular

Jer. 23. 9.

Cap. 33. 16.

Iſa. 9. 6.

cular perſon intituled אל *God* (with this word) only the Meſsias, wch was to come, for whom had been ſpoken al the Prophecies wch have been in him fulfilled; thus then the Meſsias is not only to be corporeal, as ye believe, but corporeal and ſpiritual both, אל נבור as if אל גבר, *God and man.* And it was reaſon, Brethren, that it ſhould be ſo: for if we ſhall go about to conſider the work that this Meſsias came to do, and whence it proceeds, we ſhall ſee, that it was not expedient that he ſhould be meer man; for this Meſsias proceeds only, as wel ye know, by occaſion of the curſe given by God unto our firſt Father *Adam*, for the ſin of the fruit, having ſaid unto him מות תמות for ye well know where it is ſpoken duplicately, *by dying thou ſhalt die*, its interpreted by your own very Rabbies, that it treats always of two deaths, that is death ſpiritual, and death corporeal or temporal; ſo that to the end that the world ſhould not periſh for this great ſin, the mercy of God hath found the means for to appeaſe his juſtice, and to ſave the world from this נחש הקדמוני *diabolical ſerpent*; for ye know well what the Rabbies ſay, הוא נחש הוא שטן הוא יצה"ר הוא מלאך המות יורד ומשטין עולה ומקטרג יורד ונוטל נשמה *He is the ſerpent, he is the wicked temptation, he is the Devil, he is the Embaſſador of death, he comes down and tempts, he riſeth and accuſeth, he deſcends and takes the ſoul.* So that this ſerpent is nothing elſe but diabolical temptation, for God promiſeth to put hatred betwixt this ſerpent and the ſeed of the woman, inſomuch that he ſaith הוא ישופך ראש ואתה תשופנו עקב *He ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*: what elſe can this clearly ſignifie, with the foundation, as I have expreſt unto you, of ſpiritual death to wch *Adam* was condemned, the wch as ye know muſt ceaſe with the

the coming of the Meſsias, as your Rabbies ſay, עתיד הקבה להביא יצהר ולשוחטו לפני הצדיקים *In the time to come the Divine Majeſty will take the wicked temptation, and behead it before the righteous*, to the end there may be no more temptation nor ſpiritual death; but the remedy of all the evils, as well temporal as ſpiritual which flow from ſin might be obtained by the coming of the Meſsiah, and for theſe ſo great effects a meer man was not ſufficient, and therefore he was to be God and man. And the benefits of his coming were not to be extended to the Hebrews alone, but to other nations alſo; that all the world might be united in the union of one Law and one faith, and attain ſalvation thereby,

Chap 9.2. according to the Prophet *Iſaiah* העם ההולכים בחשך ראו אור גדול יושבי בארץ צלמות אור נגה עליהם *The people that walked in darkneſs have ſeen a great light. They that dwell in the land of the ſhadow of death, upon them hath the*

ver.6. *light ſhined*, and then it follows, כי ילד יולד לנו *for unto us a childe is born*, which ye know well to be a prophecy of the Meſsiah, as I have already declared. And according unto your account of דרך רמז *the myſtical ſenſe* ye know the Rabbines ſay that יש אם למקרא ויש אם למסורת *There is one ſignification in the writing, and there is one ſignification in the reading*, which being gran-

ver.7. ted, let us conſider the following verſe למרבה המשרה ולשלום אין קץ *Of the increaſe of his Government and peace there ſhall be no end.* This word למרבה *of the increaſe* muſt be obſerved, that the *Mem* (ם) *finalis* is in the midſt of it, an extraordinary unuſual thing, and never allowed by any rule. Let us obſerve then that this *Mem* is a numerical letter denoting the number 600. And from the time of this Prophecie of *Iſaiah* to the birth of our Lord Jeſus Chriſt are juſt 600. years according

cording to the following computation: *Uzziah* reigned 52. years. *Jotham* 16. *Ahaz* 16. *Hezekiah* 29. *Manaſſeh* 55. *Ammon* 2. *Joſiah* 31. *Jehoiakim* 11. *Zedekiah* 11. The captivity of Babylon laſted 70. years, and the ſecond temple 420. which are in all 713. Now if we take away 40. years for the former part of the reign of *Uzziah* before *Iſaiah* began to Propheſie, and 33. years for the time in which our Saviour lived upon earth, and 40. years more for the time from his paſſion to the deſtruction of the Temple, the number to be ſubtracted from 713. will be 113. and the remainder 600. So then the *Mem finalis* was put on purpoſe in the midſt of this word, to ſignifie that this Meſſiah, this childe to whom the Prophet gives ſuch honourable titles, and in whom this increaſe of Government was to be fulfilled ſhould be born juſt 600. years after the date of the prophecy, as Jeſus of *Nazareth* the true Meſſias indeed was. By whoſe coming alſo was fulfilled that Prophecy of *Jeremiah*, which ſaith, הנה ימים באים נאם יהוה וכרתי את בית ישראל ואת בית יהודה ברית חדשה לא כברית אשר כרתי את אבותם ביום החזיקי בידם להוציאם מארץ מצרים אשר המה הפרו את בריתי ואנכי בעלתי בם נאם יהוה כי זאת הברית אשר אברת וכו *Jer.* 31. 31, 32, 33. *Behold the days come, ſaith the Lord, that I will make a new covenant with the houſe of* Iſrael, *and with the houſe of* Judah. *Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them, ſaith the Lord.) But this ſhall be the covenant that I will make with the houſe of* Iſrael, *&c.* What other thing brethren can this change of Covenant mean, but only the aboliſhing of the Law of *Moſes* which was the

covenant ratified in the day that our Fathers went out of the land of Egypt, and the ſubſtituting in the room of it the Law of Chriſt, which is a new and a better covenant, the benefit whereof, according to the following words of this Prophecy, is a more diſtinct and general knowledge of God, which is contained in the knowledge of this Meſſiah God and man, as is before declared. You know alſo that the Meſſias at his coming muſt through this general knowledge of God, take away all Idolatry, as from many places I could prove, if it were not already confeſt by you without any contradiction; if then this Meſſias muſt be God and man, if he muſt redeem the world, if he muſt take away all Idolatry, it remains onely for us to prove that this Jeſus is that Meſſias, that ye may not ſay, 'tis true indeed the Meſſias is of that eſſence, and ſhall unite to his Divinity the humane nature, and muſt perform thoſe works which you have ſpoken of, but all this will come to paſs hereafter, he is not yet come. To which I anſwer, that as the Law of *Moſes* is received for the ſake of an univerſal Tradition generally acknowledged in every nation, and conſequently the hiſtory of the miracles there recorded is worthy of belief. So alſo is the Law of Chriſt: for ſince the firſt publication of his Goſpel, it hath been generally acknowledged, and without contradiction, that in ſuch a certain time Jeſus Chriſt lived and died, and ſoon after his Goſpel was written and proclaimed by his Diſciples; who neither wrote nor preached it for gold nor ſilver, nor compliance with any Prince, but on the contrary thereby expoſed themſelves to many ſorrows and a cruel death. Now ye know the rule of the Rabbines, אין אדם חוטא ולא לו *A man ſins not but for himſelf*, it is

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not imaginable that one man ſhould ſin for another without the expectation of ſome profit or gain, but on the contrary an apparent certainty of perſecution, and death: It is therefore a ſign and evident proof of the tru h of their relation, that they ſuffered themſelves to be put to death, rather then conceal the doctrine which they were commanded to publiſh. Some heathen Authors alſo have made remarkable mention of Chriſt, and ſome of the circumſtances of his life and death, the ſubſtance of whoſe ſtory remains to this day uncontradicted by any writer of thoſe times. Ye know alſo the common rule קלא דלא פסיק *the voice is true which is not ſtopt.* Now if the Hiſtory of Chriſt be קלא דלא פסיק *a voice which is not ſtopt*, it is neceſſary by your own rule to confeſs that it is true. Now let us add to this acknowledged truth the conſideration of the time, when the fulfilling of the prophecies concerning the Meſſias was expected, and we ſhall ſee how the coming of Jeſus of *Nazareth* did fully conſort therewith, which hath in part been proved already from the 9. of *Iſaiah*, and may be further explained in the interpretation of the following Prophecies, of which the firſt ſhall be that of *Daniel* concerning שבועים שבעים *the ſeventy weeks*, &c. in which the time of the Meſſiahs coming is clearly intimated; for from the beginning of the captivity of *Babylon* to the deſtruction of the ſecond Temple, are juſt ſeventy שמיטות *weeks of years*, that is, ſeventy times ſeven, *viz.* four hundred and ninety years, the captivity laſted 70. and the ſecond Temple, 420. years, the deſtruction of which concluded the firſt coming of Chriſt the Meſſiah, the Saviour, of the world. It is neceſſary therefore to confeſs that this Jeſus is the true Meſſias of whom the Dan. 2. 24.

Prophets ſpoke ſo long before, becauſe his coming doth thus exactly agree with the time allotted in this Prophecie (according as I have explained it) for the coming of the Meſſias. Now as the foregoing Prophecie is exactly accompliſhed in the end of our Saviours firſt coming, ſo alſo are the two following prophecies of the ſame *Daniel* plainly fulfilled in the beginning of the firſt coming of Chriſt at his conception and nativity. The firſt is

Dan.7.25. עד עידן ועדנין ופלג עידן *until a time and times, and the dividing of time* עידן *a time* is the greateſt age of a man 100. years (according to פרקי אבות *Pizke Aboth* where the rules of life are proportioned to every age till 100. years, beyond which if a man live, his time is no more accounted then if he were dead, בן מאה כאלו מת ועבר ובטל מן העולם *after a hundred years he is as one dead and gone, and annihilated from the world*) and two times conſequently 200. years, and the dividing of time 50. years, which are in all 350. according to the ſame account in an other prophecie of the Meſſias

Dan.21.7. כי למועד מעדים וחצי *that it ſhall be for a time, time, and an half.* Now from the building of the ſecond temple to the Nativity of our Lord, are about 350. years, and accordingly at that time the Prophecies were both fulfilled. In him alſo were accompliſhed that death and paſſion which it behoved the Meſſias to ſuffer, according to the Prophet

Chap.52.ᵀ 53. *Iſaiah* (the particular explication whereof I reſerve to the Treatiſe already promiſed) In him was fulfilled the Prohecie of *Haggai*

Chap.52. גדול יהיה כבוד הבית הזה האחרון מן הראשון *The glory of this latter houſe, ſhall be greater then of the former.* In what *my Brethren* did this ſuperiority conſiſt? Ye know that in the ſecond temple was neither Prophecy nor אש מן השמים celeſtial fire for ſacrifices nor ſeveral of theſe other excellencies where-

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with the firſt was magnified. But here was the advantage of the ſecond Temple; that whilſt it remained, This Meſſias, This Son of God was to come and redeem mankind, and erect a ſpiritual temple in the ſouls of believers in all parts of the world for God to inhabit, inſtead of that viſible temple at *Jeruſalem*, therefore this houſe is called האחרון *the laſt* and not השני *the ſecond*, to ſignifie that after the deſtruction of this, there ſhould be no more material fabricks, neither would God any longer dwell in temples made with hands. The coming of this Meſſias hath alſo made apparent the truth of that Prophecy of *Zachariah* והיה יהוה למלך על כל הארץ *The Lord ſhall be King over all the earth*, that is the world ſhall ceaſe from Idolatry, and come to the acknowledgment of the true God, ביום ההוא יהיה יהוה אחד ושמו אחד *Jehovah ſhall be one, and his name one*, that is, The Meſſias (who is called Jehovah, as I have proved before) is together with God the Father, one in name and one in nature, ſubſtance and eſſence: and, Brethren, let not this myſtery of the bleſſed Trinity (which I know is your greateſt quarrel with the Chriſtian Religion) ſeem ſo ſtrange; ſeeing the manner of all things relating to the Godhead is inexplicable, ye alſo have two עקרים *Articles* which at firſt view ſeem inconſiſtent and hardly to be accomodated to our underſtanding: and yet your ſelves hold it neceſſary to believe them both, *viz.* ידיעה אלהית *Divine preſcience*, and בחירה ורצון *that freedom of will* which makes a man capable of שכר ועונש *puniſhment or reward*, and the great Rabbi *Maimon* eſteems it enough for the removing of this difficulty to ſay that אין ידיעתו כידיעתינו *Divine knowledge is not as ours*, that we cannot conceive how the preſcience of God is becauſe

Zech. 14. v. 9.

cause it is not distinct from, but the same thing with the divine Essence, and consequently Gods Essence would not be incomprehensible, if his prescience were not so. Whereupon your Doctors say in the explication of the aforecited words of מימון *Maimon*, that we ought to believe those Articles though we are not able to conceive the manner how they consist together; which answer if you admit as true and sufficient in the case of prescience and free-will, by the same reason it ought to be accepted *so far* in the Article of the Blessed Trinity as not to conclude it therefore impossible to be true because it is incomprehensible, especially seeing your מקובלים *Cabbalists* in several places affirm as hard things in effect, and not unlike to those which the Christian faith teacheth concerning the Trinity, *viz.* That the three first ספירות *celestial Orders which are* כתר חכמה בינה *Crown, Knowledge, Intelligence,* (signified by the word יה *Jah* (which is derived from the name יהוה *Jehovah*(cannot suffer any פרוד *separation*, that they are three, yet but one essence; and how difficult soever this matter may seem to you, I doubt not to prove it from your own books, and particularly from plain and clear Allegations out of זוהר *Zoar*.

I will not enlarge my discourse further in the explication of all the Prophecies which make mention of the *Messias*, how they are accomplished *in Christ* our Saviour, because it is an argument already insisted on by many excellent writers, and I my self also purpose with the assistance of God to treat more fully of it hereafter.

I conclude them with an observation *now* commonly known; but originally taken from תנא דבי אליהו

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the Lectures of the College of Eliah, viz. שיתא אלפין שתא היו עלמא שני אלפים תהו שני אלפים תורה שני אלפים ימות המשיח *The world is to continue ſix Thouſand years, Two thouſand empty, Two thouſand Law, Two thouſand th dayes of the Meſſias.* That there were two thouſand years from the Creation of the world to נתינת התורה *the giving of the Law* is agreed on all hands; and of the remaining four thouſand which according to your Rabbies were to be equally divided betwixt the Law of *Moſes* and the *Meſſias*, three thouſand and ſix hundred are already paſt, and you are ſtill expecting the *Meſſias*, and will not yet allow the ſecond period of this threefold diviſion to be compleat and ended.

The ſum of all in few words is this.

The Law of *Moſes* was to be changed.

The expected *Meſſias* was to come in ſuch a prefixed time.

He was to be God and Man in one perſon.

He was to ſuffer and die.

He was to be the Redeemer of the world.

He was to take away Idolatry.

All which according to the cleareſt evidence of *Scripture*, *Hiſtory* and *Tradition*, are ſo fulfilled in the perſon of *Jeſus of Nazareth* as to leave it without controverſie that he is the true *Meſſias*, whoſe coming was foretold by *Moſes* and the *Prophets*.

TO him therefore my earneſt deſire and prayer is, that after this long and almoſt invincible obſtinacy of our nation, the truth which I have imbraced may be believed and acknowledged by you all, that ye may be delivered from the curſes to which unbelievers are liable, and may receive a reward with the ſoul of the faithful at our Saviours Second Coming.

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ALthough ye are not ignorant with what ſolemn profeſsions and vows men are admitted and received into the Church of Chriſt, yet that ye may know what further ſatisfaction to the Chriſtian world is juſtly expected from them, who live ſo long in obſtinacy and infidelity, I will here add that Renunciation of my former errours, and that profeſsion of my belief, which I made in the preſence of divers honourable perſons, and a great multitude of witneſſes, according to the queſtions propoſed unto me immediately before my Baptiſm.

Q. What is your deſire?

A. I deſire to be admitted into the Communion of the Catholick Church of Chriſt, by the holy ordinance of Baptiſm, that I may live under the Government and may enjoy the bleſsings and priviledges of the kingdom of God for my Comfort in this world, and my Salvation in the world to come.

Q. Do you ſincerely acknowledge (as you hope for the mercy of God at the day of judgement) that the Lord Jeſus (in whom the Chriſtians believe) is the eternal Son of God, the true Meſsias and Saviour of the world, and that no other Meſſias is to be looked for?

A. Yes, as I hope for mercy from God, whom I deſire to deal with me in this world, and that to come, as I heartily believe it.

Q. What arguments perſwaded you to this belief?

A. The Prophecies mentioned in the old Teſtament concerning the Meſsias, and fulfilled in the perſon of our Saviour the Lord Jeſus Chriſt.

The Miracles wrought by him and his Diſciples.

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The holineſs of his life, his purity, and humility.

The excellency of his doctrine.

The miſeries in which the Jewiſh nation hath been involved theſe 1600. years for crucifying the Lord Jeſus, and rejecting his Law.

Q. Do you renounce the errours of Judaiſm, and with all your heart embrace the doctrine of Chriſtianity?

A. Yes verily.

Q. Have you a firm reſolution to conform your life and manners to the purity and holineſs of that rule which the Catholick Church obſerves?

A. I will do ſo by the help of our Lord Jeſus Chriſt.

Q. Will you be received into the Covenant of the Goſpel, and be conſecrated to the obſervance of it, by the holy water of Baptiſm?

A. That is my moſt earneſt deſire.

Q. What benefit do you expect from this Baptiſm?

A. To be purged from my ſins in the blood of Chriſt, by which he hath appeaſed the anger of God.

To be juſtified by his righteouſneſs.

To be reconciled unto God by his mediation and interceſſion.

To be cleanſed from the guilt both of original and actual tranſgreſſion, and obtain the grace of Regeneration, to deſtroy the power of ſin, and enable me to live in righteouſneſs and true holineſs, that I may be a member of the myſtical body of Chriſt, which is his Church, and that I may be a childe of God and an heir of the kingdom of heaven.

Q. Upon what terms do you expect theſe graces and benefits?

A. Upon the terms of true repentance for all my ſins paſt, of a living faith and univerſal obedience to the commandments of Chriſt.

Q. Are you heartily ſorry for your ſins and treſpaſſes, and for the errours and obſtinacy of your nation, whereby they approve the malice of their forefathers, and are guilty of the death of our Lord and Saviour Jeſus Chriſt?

A. Yes verily, I am truly ſenſible of their ſins, and my own, and am heartily ſorry for them.

Q. Doſt thou renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

A. I renounce them all.

Q. Doſt thou believe in God the Father Almighty, Maker of heaven and earth? And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hell, and alſo did riſe again the third day; that he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead? And doeſt thou believe the holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſsion of ſins; the Reſurrection of the fleſh; and everlaſting life after death?

A. All this I ſtedfaſtly believe.

Q. Wilt

Q. Wilt thou be baptized in this Faith?

A. That is my deſire.

Q. Wilt thou then obediently keep Gods holy will and Commandments, and walk in the ſame all the dayes of thy life?

A. I will endeavour ſo to do, God being my helper.

After theſe anſwers I was received to the holy Sacrament of Baptiſm, and the promiſe made to our forefathers was (by divine grace) fulfilled in me, זרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם ומכל גלוליכם אטהר אתכם ונתתי לכם לב חדש ורוח חדשה אתן בקרבכם, *Then will I Sprinkle clean water upon you, and ye ſhall be clean from all your filthineſs, and from all your idols will I cleanſe you, a new heart alſo will I give you, and a new ſpirit will I put within you,* Ezek. 36. v. 25.

FINIS.

Paul Colend Scialitti.

This ſolemnity was performed *June* 14. 1663. on the Feaſt of the Bleſſed Trinity, at *St. Margarets Weſtminſter*, by the Reverend Dr. *Warmeſtre* Dean of *Worceſter*.

And the Right Reverend Father in God, *George* Lord Biſhop of *Cheſter*, and *Samuel Collins* Dr. in Phyſick, were Godfathers; and the right honourable the Counteſs of *Huntingdon*, was Godmother.

Imprimatur.

Ex Æd. Sabaud.
Junii 18. 1663.

Geor. Stradling S. T. P.
Rever. in Christo Pat. D.
Gilbert. Episc. Lond. à sac.
Domestic.